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THE MORAL TRAINING OF THE YOUNG AMONG THE JEWS.*

A noted Philadelphia sculptress, Miss Katherine Cohen, has created a masterful figure emblematic of the Jew in his onward progress through the ages. He is presented as the sage of stately form and noble mien, his radiant countenance bearing the impress of divine inspiration. Whole volumes are conveyed by the attitude of eager and appreciative zeal with which he clasps to his heart the huge tome of the Hebrew Scriptures. This fond idealisation of her people, on the part of the artist, is not without ample justification in history. True, to the man on the street, the typical Jew is that tattered, sordid, and woe-begone creature, tottering under his pack, scorned and despised of men. But you, who are students of history, well know that this guise of humiliation which has been forced by his persecutors on the hapless exile, conceals the soul of one who has suffered the most tragic of fates only that he might endure to render in loyalty that service to humanity unto which he felt himself commissioned from of yore. Thus, out of the long, dark past he has come and, in the consciousness of his manhood, he has now entered into the broad daylight of this twentieth century, still bearing in his arms his priceless treasure, the Bible, safeguarded with his very life's blood, through the dark ages. That gift he gladly places on the centre table of the family of man, rejoicing to know that it is universally esteemed as the world's best help in the moral training of the race.

How the Hebrew Scriptures developed was reviewed in your hearing in the able paper presented by Professor Jastrow.¹ Its moral ideas were traced from the primitive tribal concepts as they expanded into the national ideals of the Mosaic theocracy and finally developed into the broadest possible universalism

* A lecture in the Saturday Afternoon Course on "The Moral Training of the Young in Ancient and Modern Times," under the auspices of the Philadelphia Society for Ethical Culture.

¹ A lecture in the Saturday Afternoon Course by Professor Morris Jastrow, Jr.

as conceived and proclaimed by those rarest and most unique geniuses the Hebrew Prophets. The final outcome of this development was that lofty Ethical-monotheism under the commanding influence of which the Bible was canonised in the fifth century before the Christian Era. From that time forward until the present hour, the moral training of the sons and daughters of Israel has been based upon the supreme ideal, therein proclaimed and frequently emphasised in the sententious injunction: "Holy shall ye be for I the Lord your God am holy" (Lev. xix, 2).

This call—"Holy, holy, holy is the God of Hosts!" running through all the Biblical ages, grows ever more intense and sublime in its power of appeal. Holiness is the synonym of all moral perfection. Man is constrained by this uplifting idealism to aim at moral perfection in conduct. "But how can mortal man be like God?" is the old inquiry of the Jewish Schools. The suggestive answer given provides the simple key to the practical Jewish method of character-building: "As God is merciful, long-suffering, acting with kindness, justice, and truth, so are you to be and so are you to act" (Talmud, Babli, Sotah End., Yalkut, 873).

These relations of the human and the divine apply to all mankind. Israel's election is simply an historic commission, a sublime but severe responsibility to be the custodian, teacher, and exemplar of the principles of morality in the service of the human race. These sterling precepts are grounded on the philosophic optimism which rests in the steadfast faith in the perfectibility of man through his endowment of a moral free will, acting under the urgency of the divine voice of conscience.

Resting on these doctrines there grew up a definite system for the moral training of the young, which has had a sustained history and development from earliest days to the present. The primary element of that system which has prevailed throughout the generations, is summarised in that simple injunction, which the devout Jew repeats thrice daily: "And thou shalt teach them diligently unto thy children, and shalt speak of them when thou sittest in thy house, when thou walkest by the way, when thou liest down and when thou risest up"

(Deut. vi, 7). The parent was, and is by nature, the first teacher, imparting by precept and by example, walking and sitting, night and day, those lessons which mould character. The home was and yet remains the primary school for the moral training of the young. That first school and those first instructors have never been superseded. Indeed, I wish to emphasise my firm conviction that they never can be adequately replaced. I would enter my most earnest protest against the present day effort to remove from the home the sense of its responsibility in this matter, by laying an over-emphasis upon the scope and the demands of the school.

That organised institution we call a school, came not to supplant, but to supplement the home in reinforcing the moral education of youth. It grew out of the necessities of the disturbed and changed conditions which arose during the Second Hebrew Commonwealth. The stress of life robbed parents of the time needed for imparting instruction. Many proved incompetent for the task as this became more comprehensive. Wars and disasters increased the number of orphaned children. Thus ultimately the school became a necessity. At the beginning of the century preceding the Christian Era, the movement for organised instruction had advanced to such a stage that it had already become compulsory. The ordinance of Simon ben Shetach, the head of the Sanhedrin at that time, is of record in the Talmud (*Yerushalmi Kethuboth*, viii, end). "The world could not last but for the breath of the school children" is one of the fine Rabbinical utterances which reveals the intense seriousness with which this obligation was felt (*Talmud, Babli Sabbath*, 119 b).

Out of this elementary education developed a great system of advanced learning, as it became necessary to fit the youth for the important requirements of the Synagogue. The Synagogue or House of Assembly was not originally and distinctively the house of prayer. It was rather the Assembly of those who sought to learn the Law and the decisions of the Rabbis, as to its expanded application under new and changed conditions. It was really an Academy in whose exercises religious functions were a natural part. And, indeed, educa-

tion has ever remained the central purpose of the Synagogue. "Study exceeds all things else," is the leading maxim of the sages. Study has been exalted by Judaism to the plane of worship—the offering of the intellect in the service of the divine.

After the destruction of their nationality, the life of the Jewish people in fact centered in the schools. There is a beautiful story told of Johanan ben Sakkai, the leading teacher of the time. Jerusalem was beleaguered by the Roman soldiers. In the love of his faith, he had recourse to a strange strategy. Feigning death, he had himself carried beyond the city walls in a coffin, borne by his disciples. He succeeded in making his way into the presence of Titus and revealing his identity, pleaded for a simple boon. "Let me open a school in the little seaport town of Jabne," he asked. So innocent a request could not well be denied.

Judea fell, but Judaism abode henceforth in safety in the schools. Thence she saw the downfall even of the mighty Roman Empire as she has witnessed the successive overthrow of every institution founded by men on immorality, cruelty, injustice, and wrong.

"Residence is forbidden in any town in which there is no school for the young!" (Talmud, Babli Sabbath, 119 b). This Rabbinical dictum has guided the Jewish people to the present day. Though in exile, poverty, and misery, they have yet never been without some intellectual life. In the Dark Ages of Europe, they were the active custodians of the world's knowledge. None of the great intellectual currents that have moved the thought life of mankind, but the Jews were profoundly stirred by them. As the Mosaic system had been a revolt against the materialistic sensualism of the heathen doctrines, and as the prophets combated the pessimistic dualism which in their day largely controlled the minds of men, so the latter Rabbins met and resisted the fascinations of the Grecian system, in which the æsthetic ideal was exalted above the moral. In Alexandria, Philo sought to co-ordinate the neo-Platonic theory of emanations from the Godhead with Judaism, and thus created the philosophic basis upon which Christology

reared its imposing structure. Among the Mohammedans the Jews took a leading place in the discussions of the doctrines of the Mutazalites or Unitarians, who contended for a spiritual conception of God and for the doctrine of the freedom of the will. In the great Jewish Academies of Spain, the philosophy of Aristotle was earnestly considered and Moses Maimonides in his immortal work, "The Guide for the Perplexed," sought to harmonise that system with the Jewish faith.

All this intellectual wealth was brought into the Jewish schools where it passed through the fiery furnace of free and open discussion in the earnest effort to extract the pure gold of truth from the dross of error. This effort required and evoked two opposing schools of thought among the Jews. As of old, the Prophets set themselves against the strict ritualism of the Priests, so later, the much maligned and misunderstood Pharisees contended against the fixity of the vested rights and rigid doctrines of the Sadducees. The genial liberalism of the School of Hillel offset the severer decisions of the School of Shammai. Here I may be permitted to add that Jesus sided with the more liberal interpretation of the law that characterised the School of Hillel. The beautiful teachings which fell from his lips were Jewish. He made no departure from the Jewish doctrines. His disciples were all Jews. It is most astounding that the world continues wilfully to ignore these simple facts. All that literature and history contained in Apocrypha, Mishna, Hagada, and Halacha, by which alone the Gospels can be truly understood, is studiously disregarded and defamed. In the Middle Ages, Rabbanites and Karaites contended in the Jewish schools—the former for tradition, the latter for the unaided authority of the Biblical text. Later the Rationalists were set against the mystic Kabbalists or Hassidim. Thus all along the centuries the schools have been open and active.

From the sixteenth to the eighteenth centuries, the Jews endured the worst period of their repression. Locked into Ghettos, denied ordinary human rights, regarded politically as outcasts, they were likewise shut out from the free participation in the intellectual movements of the nations. For the vast ma-

jority of Jews these hard conditions still prevail. Under them, the life of the Jewish schools became contracted. The study of the Talmud and the legal codes was made supreme. Even Biblical study was subsidiary and philosophy largely neglected. The disputations often degenerated into a vapid scholasticism or polemics called *Pilpul*, which stimulated ingenuity and developed sophistry. The *Yeshibah* or higher school of learning was devoted to the sing-song mechanical process of memorising and discussing the obsolete legalism of bygone ages.

In the elementary school, the *'Heder*, a similar parrot-like method prevails, by which the Hebrew language is imparted. A knowledge of Jewish History, religion, and doctrine are not thought of as distinct disciplines, but are left to be inferred and to be acquired as secondary matter from this unsystematic and haphazard method.

In spite of all this, however, it must not be supposed that the moral training of the young is a failure. The home still remains the safeguard of the people. The tenderness of domestic life was intensified by its very narrowness. The poor Jew who was a dog to the world, was in his home a prince. The hateful legislation and oppression to which he was subject, was calculated, with the utmost refinements of cruelty, to undermine his character. Driven to bay by his persecutors, what wonder he became a sullen creature in their eyes. In mere self-defense, he was forced to cultivate the arts of shrewdness, cunning, and duplicity. But within the confines of his own home and among his own people, he lived his own natural life. Men might harass his body, they could not mutilate his soul. None could assail the sanctity of his home, the purity of the marriage ties, the chivalric considerateness displayed toward women, the loving kindness for the aged and helpless, the tender paternal, filial and fraternal relations. These were and remain his effective moral supports.

Of vast importance in the moral training of the Jew is the poetic symbolism of his religious observances practiced in the home and in the sanctuary. These never fail to inspire and uplift with high thoughts and glowing idealism. The Passover rings out its glorious message of freedom and sustains the

down-trodden with hope. Pentecost, with its majestic traditions of Sinai, impresses those sturdy lessons which makes the Jew everywhere law-abiding and peace-loving. Tabernacles, with its exquisite poetry is the harvest-home festival that makes the heart mellow with gratitude and by deepening the sense of human dependence, cultivates that true humility, which flowers into the well known deeds of Jewish charity, better called by him, "acts of loving-kindness." Purim, the Feast of Queen Esther, brings the sunlight of blithesome festivity even into the dingiest home. The Maccabean feast spurs the heroic and courageous impulses. The Sabbath impressing the sweetness of rest and the sanctity of work, is a moral teacher of incalculable force. The great days of searching, self-scrutiny, the New Year and Atonement Day, constitute a discipline which in sublimity and effective teaching of morals are, I believe, unsurpassed by any kindred institutions. Thus the home and the Synagogue unite to conserve and cultivate the ethical side of the life of the Jewish people.

In those Jewish schools which I have described, we may however, despite their defects, nevertheless discern a definite plan of Bible study which is exceedingly interesting. This plan is based upon the Bible readings in the Synagogue. These are traced in their origin back to the eighth chapter of Nehemiah in which Ezra is presented as reading the Law to the assembled people, men, women, and children. This reading became a permanent custom. Josephus and the Gospels give corroborative testimony to the fact that from the earliest days it was customary to read in the Synagogue the lessons from the Scripture. By the ordinance of the Rabbins, the Pentateuch was divided into fifty-four sections, one or more to be read each Sabbath, thus completing the whole in a year. The reading of these definitely assigned sections of the Pentateuch guides the studies of the home and the school.

The Gospel of St. Luke, ch. iv, 7, tells how Jesus was called to the desk in the Synagogue at Nazareth as any man of note coming into his old home would be still in our days. This honor Jesus fulfilled by turning the Scroll to the appointed section in the prophecies of Isaiah. He reads and then pro-

ceeds to expound two of the verses (ch. lxi, 1, 2), "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor," etc. This is a reference to another universal custom still prevailing among us of reading some selection from the Prophetical Books or the Hagiographa. I direct your attention to this, the oldest international system of Bible study extant. It is that which rules in all the Synagogues throughout the world and upon it to a large extent are the studies of the Jewish home and schools based, in the effort to impart to the young and to the old the lessons of that Scripture which is still the world's text-book of morals.

Such are the methods which have grown up among the Jewish people. These still prevail among the vast majority of them in all parts of the world, but especially in the lands of Eastern Europe and also here in America among the million or more of the immigrants who have fled to these hospitable shores from those places where the mediæval lies still darken the minds of the people, and recourse to massacre is still fostered and condoned by the state.

Permit me now to turn the page and read to you a new chapter, a more pleasing story in the history of my people as it relates to the subject in hand. When on the 27th day of September, 1791, the National Assembly of France convened to consider the enactment of the most momentous bill of human rights recorded for eighteen centuries in the statutes of any nation, then the wandering Jew crouched at the door of the legislative chamber and waited with bated breath and throbbing heart for the joyous announcement which at last proclaimed his emancipation and admitted him to the rights of citizenship. Can you conceive of the rapture with which that announcement seized upon his soul! Only he who has passed through like agonies of suffering and degradation can realise the joy of the free man. In the course of the nineteenth century, England, Germany, Switzerland, Austria, Italy, Holland, Turkey, and other countries, followed the noble example of France. This was not all done in a day nor without the strenuous efforts and appeals on the part of the Jews themselves to the enlightened conscience of the modern world. This blessed land of liberty

was the answer to the age-long prayers of our people. In 1492 the cruel edict of Ferdinand and Isabella issued under the domination of the bigot Torquenada, drove the Jews from Spain. The last ships to carry the exiles from that land passed those of Columbus in his voyage of discovery. A Jew, Santangelo, had supplied the money for the equipment of this voyage and Jews were among the crews. What a significant portent!

With what avidity the Jewish people leaped into the newly opened avenues of opportunity. Joyously they laid down their lives on many a heroic battlefield in the service of the countries that had given them freedom. Everywhere they have become ardent patriots; in peace, serving as faithful, loyal citizens. Into all the pursuits and industries hitherto closed to them, they plunged with zest and have everywhere become a valuable economic factor. It is almost pathetic to see with what anxiety they flocked to the schools and universities to slake their burning thirst for the knowledge of the modern day. Most noteworthy was the retroactive effect of this access to the sources of learning.

In Germany there sprang up what is called the Reform Movement in Judaism. Broadly stated, it was an honest effort to square the new life of the people with the old religion. The essential factor in this movement was the differentiation of the permanent from the transitory elements. Moses Mendelsohn, the sage of Berlin, had opened the new era of culture by translating the Bible into German. Under the inspiration of Dr. Leopold Zunz, of Berlin (1819), a scientific investigation of the origins and development of Jewish institutions was inaugurated. Hosts of scholars followed in his wake. The final results of these investigations have made possible that stupendous and monumental publication, "The Jewish Encyclopedia," of twelve massive volumes, now being issued in the English language and published in the city of New York.

The century of investigation became a century of transformation. The principle of progress could not be stayed in its speedy application to rites, ceremonies and customs. Nay, all

ancient doctrines were subjected to its scrutiny and demanded a re-statement.

To quote the words of one of the leaders of this reformation : "The spirit of Rabbinical Judaism is diametrically opposed to the spirit of our time. Rabbinical Judaism has converted into religious ideas and tendencies all the exclusive national ideas and tendencies of the Bible which were intended for entirely different conditions and circumstances, and has thereby given them eternal validity. The Rabbis have perpetuated as religion the temporary part of Mosaism, the symbolism and particularism of the theocracy, and on the other hand, they misconceived and neglected its eternal element, the ideal of universalism, which was in truth the real purpose of the theocracy. Hence the irreconcilable conflict between Judaism and the spirit of the modern age" (Holdheim, "Reformbestrebung und Emancipation," p. 123, Schwerin, 1845).

Those who accepted these conclusions found a readjustment imperative in the home, the Synagogue and the school. It is the latter which alone concerns our inquiry. The effect on the educational system was revolutionary. That revolution is still in process. In the first place, it compelled the broadening of the curriculum to introduce the entire course of secular studies. It relegated the Talmud and all its appendages to the new seminaries for the education of Rabbis and specialists. It led to the introduction of instruction in modern languages, history, and science. In the course of time, it was found that all this work was better done in the public schools, and so these special Jewish schools for general education were and are still being steadily abandoned in all countries. The study of the Hebrew language, Biblical History, and the moral and religious doctrines of the faith were relegated to special classes.

The American Jewish community has taken a leading part in these educational reforms. In 1838 the first Hebrew Sunday school was opened in the city of Philadelphia, organised by the famous Rebecca Gratz who, as Washington Irving tells us, was through his suggestion made the model of the heroine of Sir Walter Scott's masterly novel, "Ivanhoe." The Sunday School movement has spread, especially in our country, until it

has now pervaded all sections of the land.² Such schools exist in connection with nearly all the Jewish congregations. Independent societies, like that founded by Rebecca Gratz, which numbers now eight branches with three thousand pupils, supply the needs of the vast body of children not otherwise provided for. The Hebrew Sunday School Union of America publishes leaflets and other forms of literature for such classes. The organisation of these Jewish schools is not unlike those of the Christian Sunday Schools. Children are enrolled at about six or seven years of age. The principle of the Kindergarten has been widely adopted in the conduct of the primary classes. Regularly graded classes follow year by year until in about its fifteenth year the child enters the Confirmation Class. It has thus far received consecutive instruction in Biblical History, usually following the lessons of a compendium or text-book. These lessons are used as illustrative material for imparting ethical and religious precepts. In addition to this, the Hebrew language is taught in most schools with the aim of equipping the child for participation in those portions of the public worship which are retained in the ritual of the Synagogue, but mainly to deepen the consciousness of a unity pervading the Jewish community of the world, and at the same time to cultivate a sense of interest in and responsibility for the conservation of the great Hebrew literature of which the Jew is the heritor and custodian. During this period Divine Services, especially arranged for children, are quite generally conducted, during which a sermonette, adapted to the needs of the child's mind and heart and appealing to its scope of experiences, is offered, making a valuable adjunct to its other moral instruction.

In the Confirmation Classes, the doctrines of the religion are expounded. Here comparative studies are in some measure introduced and the agreements with Christianity and other faiths are emphasised. These lessons close with an impressive

² As early as 1730 the Shearith Israel congregation of New York maintained a school at which the secular and religious branches were taught. When about 1842 the Public Schools began to be established free from sectarian influence they were gladly hailed by Jewish parents. Thenceforth the special Sabbath or Religious Schools became a valuable adjunct.

public ceremonial in the Synagogue, in which the child participates. By this means, an earnest effort is made to seize on the vital period of adolescence, in order to stimulate and direct the forming character by the purest moral and spiritual ideals.

Within the last decade, a widespread movement has been inaugurated aiming to extend the work of religious and moral instruction by the organisation of Post-Confirmation classes, Young People's Reading Circles, and study classes for adults. This has been furthered by the National Council of Jewish Women. The Jewish Chautauqua Society, which instituted and fostered this plan, has published systematic course-books or syllabuses, containing outlines for Bible Readings, taking cognisance of the higher criticism, and following this with a series, leading the reader through the mazes of the absorbing story of the Jews from the close of the Bible to the present time. These readings are based mainly on text-books in history and literature issued by the Jewish Publication Society of America. There are also Chautauqua Course-Books in the study of the Hebrew language by the correspondence method.

The Summer Assembly of the Jewish Chautauqua has become the recognised forum for the discussion of all problems affecting Jewish life. During the past eight years it has persistently directed attention to the constructive agencies required to-day for the moral training of the young. It has called into being special classes in religious pedagogy, which attract teachers from all parts of the land. The Gratz College of Philadelphia, the Jewish Theological Seminary of New York and the Hebrew Union College at Cincinnati aim to guide the teachers of the Jewish schools and to equip them for their tasks. The Summer Assembly reaches out to the thousands of teachers scattered throughout the land and sends its message of help into many towns and villages.

Two years ago the Assembly appointed a "Committee of Fifteen" of leading Jewish Educators to take in hand the whole problem of the training of our children with the avowed purpose of bringing our schools into line with the most advanced results of the modern psychological and pedagogical researches. We are absorbed in behalf of our constituency in those very

problems, to the solution of which this course of lectures, as I understand, is to point, viz., a synthesis of the best ideas and a co-ordination of the best methods for the moral training of the young to be deduced from a comparison of what in our separate fields we have done in the past and are doing at the present time.

Our common problem, as I understand it, is this. The moral training of our youth must be improved because of the degeneracy revealed by the Juvenile courts and those very necessities which forced these courts into existence; because of the growth of reformatories and other agencies for reclaiming delinquents; because of the fearful havoc wrought by social impurity; because of the low moral standards in politics and the over-riding of high ethical considerations in the trades, commerce, industries, and even the professions.

What then are the agencies which have been and are employed for the moral culture of the young? Let these be seriously inspected and let our combined wisdom and earnestness be applied to make them more effective. These agencies are (1) Because most widespread—the system of public instruction, including, of course, all academies and institutions privately supported. (2) The schools specifically devoted to moral instruction and generally denominated Sunday Schools. (3) The Homes of the people.

The effectiveness of these agencies is impeached. The Catholic Church has withdrawn its children from the Public Schools, because she would have all knowledge instinct with religious force. The Protestant Church recognising the validity of the argument of the Catholic Church, stands for the reading of the Bible and the use of devotional exercises in the Public Schools. The mother Church Judaism, who instructed both in the supreme value of religion as the inspirer of moral action, yet would put her maternal hand in persuasive restraint upon both of her children. The Jews have broken up their parochial schools, because they recognise in the Public Schools the most blessed gift of America to modern civilisation. Within their walls the democracy finds its truest life. Here all distinctions of wealth, color, race, and creed disappear. It is to be greatly regretted that our Catholic friends withhold their

children from this fraternity. The public school-ground is the real battlefield which is developing the highest American manhood. Under the influence of a high-minded and zealous band of teachers, ideals of civic, national, and social life are impressed, which are intensely moral and, to my mind, devoutly religious. A good man, a good woman, exceeds any book as a moral instructor. The schools may be unreligious in a dogmatic sense, but they are not to be charged with being irreligious. The Jew who gave the Bible to the world and naturally prizes it most, objects strenuously to Bible readings and other devotional exercises in the Public Schools. He regards this as an invasion of the rights of conscience for which our government stands and a defeat of the democratic system. The Book of Esther does not mention the name of God, yet the old Rabbis were not afraid to place it in the Biblical canon. It contained, even though not in words, the vital truth that we shall not see: "Truth forever on the scaffold. Wrong forever on the throne."

To make the Public Schools more effective moral mentors, we must give them the fullest possible scope as arenas of applied ethics. A bill was introduced in the Legislature of New York this very week, providing that in all schools and Reformatories receiving State aid, instruction in the principles of morality shall be given from text-books, as thoroughly as in any branch of learning. Considering the fact that so many are dependent in the main upon these schools for their moral training, such a movement is undoubtedly the outgrowth of the purest zeal in behalf of the highest welfare of the child and the State. Strenuous insistence will, however, be necessary upon the avoidance of every tinge of sectarian bias. This demands the removal of all dogmatic instruction to the second agency for the moral training of the young, viz., the religious schools themselves.

The necessity of these special schools for moral instruction whether they be called Sunday Schools, Religious Schools, or Ethical Schools need not be argued here. The Religious freedom we cherish involves the right to teach the sanctions and grounds of morality, as each sect or group of people under-

stands them. One finds them in a supernatural revelation; another finds them in a mere doctrine of utility and between these extremes are many shades of conviction. Morality becomes vital to each only in that degree in which it is suffused with the ideal which inspires it, be that ideal a living God or the abstraction called Humanity. Each group of people must therefore be permitted, nay urged, to teach morality in accordance with its own convictions by the means of its own dogmas, symbols, rites, and ceremonies. Therefore with the forms of Judaism, I teach morals to Jews. These forms would be meaningless perhaps to others. So also the Catholic can appeal best to Catholics with the impressive formula of that Church, and the other sects in the language they best understand. Perhaps in that "far off divine event" towards which we are tending, these distinctions may fade out, but to-day they exist. Let us not blink at facts. Let each one be concerned rather to so use the tools he handles that he may create from the unformed child's spirit a superb and beautiful character. To this end, the religious schools must be energised. Too much have they been given over to mere entertainment, to mushy sentimentalism, to the emotionalism that breeds fanatics or at best to shallow recital of texts and verbal exercises and showy displays that lay no lasting hold on the heart. The organisation of such a great national movement as the Religious Education Association is a confession of the fact that the religious schools are far behind the other schools in accomplishing the results aimed at. The Universities, Seminaries, Churches, and Sunday Schools are sending their best men and women to confer together in order to take up this matter more seriously than heretofore and I look with great expectation to the results.

But let these schools attain to their highest possibility and they will yet fail in themselves to make moral men and women. I stand for the ancient Jewish averment that the school is only a supplement to the home. The home is after all the best school of morals. The function of the school is to work with childhood in the mass. The function of the home is to work with the individual child. The school as adjunct to the Church or Ethical Society cultivates the communal sentiment and

inspires to those moral undertakings in which a common responsibility leads to united effort. The home alone can cope with the inherited tendencies, the acquired habits, the intellectual misconceptions, the daily and hourly temptations that assail the individual. Our concentrated effort should be directed towards safe-guarding home-life and securing to every child its rights in a pure, clean, decent home. We must labor to expunge from our civilisation the plague spots of congestion in our cities, where vice festers and dens of misery make the name home a mockery and disgrace. We must struggle to overcome those economic evils that set parents and children in competition for the mere crumb of existence, that ruins the tenderness of womanhood and blights the care-free innocence of childhood.

The final and supreme remedy for the deficiency in the moral training of the young, lies in restoring to parents, rich and poor alike, the deeper sense of that responsibility towards the helpless child which they assume in giving it birth. There is no single strenuous appeal so deep as lies in that old, but ever new demand: "Thou shalt teach them diligently unto thy children, when thou sittest in thy house; when thou walkest by the way; when thou liest down and when thou risest up."

HENRY BERKOWITZ.

PHILADELPHIA.